

UNITY

Freedom, Fellowship and
Character in Religion

VOLUME XXXII.

CHICAGO, DECEMBER 14, 1893.

NUMBER 15.

UNITY

A Journal of Religion.

Non-Sectarian Liberal Constructive

Published Weekly, \$1.00 per year.

Address all editorial communications to

EDITOR OF UNITY.

All business communications to

THE UNITY PUBLISHING CO.

Office, 175 Dearborn Street, Chicago.

Contents

EDITORIAL.	PAGE.
Notes: John Calvin Leonard.	225
No Nonsense About Her.	226
MEN AND THINGS.	226
CONTRIBUTED AND SELECTED.	
Where God Abides (Poem), by KATE KEL- SEY; Dr. Martineau's Oxford Address.	227
Now is the Appointed Hour (Poem), by SOPHIE GIBB; The Orthodox Interpre- tation of Christianity (sermon extract)	229
THE STUDY TABLE.	
Goldwin Smith's Outline of Our History.	229
Other Book Reviews—Handbook of Eng- lish Cathedrals; Chinese Nights' Enter- tainment.	230
El Nuevo Mundo; The Book of Job; Dic- con the Bold; The Russian Refugee; The Magazines; Newest Books.	231
CHURCH-DOOR PULPIT.	
The Divinity of Man, a Lecture by SWAMI VIVEKANANDA.	232
CORRESPONDENCE.	
A Question.	233
THE HOME.	
Helps to High Living (Ruskin); Songs for the Aged, by SARAH M. BAILEY; A Pret- ty Incident; To a Seeker for Religious Freedom (Poem), by OLIVER M. BAB- COCK; A Boy's Philosophy, by J. L. W.	234
THE SUNDAY SCHOOL.	
Jesus on Trial (Lesson XV. of The Flow- ering of the Hebrew Religion), by REV. W. W. FENN.	235
Sunday School Items.	236
NOTES FROM THE FIELD.	237
PUBLISHER'S NOTES.	239
ANNOUNCEMENTS.	240

Editorial

As the bird trims her to the gale,
I trim myself to the storm of time,
I man the rudder, reef the sail,
Obey the voice at eve obeyed at prime:
"Lovely faithful, banish fear,
Right onward drive unharmed;
The port, well worth the cruise, is near,
And every wave is charmed."

—Emerson.

In the death of Professor John Tyndall there is cause for sorrow to the truth lovers of the world.

UNITY has to beg the pardon of its readers for a bad blunder by which several articles got into the STUDY TABLE week before last, without the author's or the proof-reader's corrections. Most of the misprints were sufficiently bad to suggest the necessary correction at once, but in the notice of "The Great Remembrancer," the word colonist for colorist may have puzzled the reader at first.

THE liberal students at Cornell University have recently organized a league for "spiritual, intellectual, and social improvement." There are thirty-five charter members. This is another sign of the times; showing the tendency towards synthetic religion, reaching the sanctities by the road of study, rising into reverence without binding the soul by dogma. Let other college students go and do likewise. It is a pity that our young life should burn itself out in enthusiasm over the brutalities of foot-ball and the cheap excitements of class rivalries and college politics. Young men and women, what are you going to college for? Never in your lives will you have such an opportunity of facing the grave question of life and settling, for yourselves at least, some of the fundamental perplexities of the spiritual life, as you are having during your college days. Do not waste your golden opportunities.

PRESIDENT ATWOOD in last week's *Universalist* very properly calls attention to Prof. Momerie's exaggeration in saying that "there is no more connection between the knowledge of theology and the practice of religion than between the knowledge of geography and the possession of a landed estate." But we are not sure that when Dr. Atwood goes on to say that "the study of theology has usually conduced to religion," he is not saying something which, in the sense in which he means it, is equally untrue. Liter-

ally the latter's statement may be true, that attention to *any* kind of theology has a tendency to emphasize *some* sort of religion. But there are high and low religions, as well as scientific and unscientific theologies; and from the context it appears that Dr. Atwood meant us to infer that the study of the historical theologies has conduced to a *high* religious life. The latent error in both Dr. Momerie's and Dr. Atwood's expressions is the notion, at present a popular one, that *religion* is an unmixd good, but that *theology* may or may not be good—with the chances in favor of the negative. The fact is that while the common—which is the essential—element in all religions may be good (and in like manner the element essential to all theologies), there are bad forms of religion as well as bad forms of theology; and it is not fair to put all the blame on Theology's shoulders. What has probably tended to obscure the truth that religion and theology are wont to vary correspondingly, is the fact that the most elaborate theologies have accompanied a comparatively low plane of religious life,—whence men have concluded that a high theology and a high religion have no connection. The fallacy consists in regarding these *elaborate* schemes of theology as *high* ones,—the fact being that, inasmuch as the subject matter of theology is one about which the finite mind of man has very little knowledge, an highly elaborated theology is *prima facie* an unscientific one.

JOHN CALVIN LEARNED.

The telegraph has just summoned us to the funeral of John Learned. The stalwart, just and true man has laid aside his arms. We cannot think him dead. We cannot at the present time speak aught but the word of grief. He was the most unflinching, equable soul we have ever known. Integrity and loyalty were his conspicuous attributes. A fearless thinker, a tireless seeker was John

Learned. On this account he was also a great truster. The agitations of the day did not disturb him much. When others were panic-stricken he was calm. A man of deep emotions he was never emotional, because his heart was on intimate relations with his head. By another week we may be able to speak more deliberately, to give some of the details of his life, work, and final sickness. Now we can only mourn with the dear family he so loved and served; with the great city, with the best life of which he had been intimately connected for nearly a quarter of a century; with the Unitarian body, which he served so well that they almost distrusted him, and frequently resented his high services; with our UNITY readers, who for sixteen years have so waited for his ripened word. They rested in his judgment. They followed him who shrank from being a leader.

How much we at this office have lost, the readers of UNITY alone can form an estimate of. Loving, loyal John Learned, how we shall miss him! Noblest Roman of them all! How we loved him! Twenty-five years ago he contributed a hymn to the *Radical*. Then it was read in the plain type of every-day print. Now we read it in the illuminated text of a transfigured life, as we see that every line of it was written with his heart's blood. Every stanza was beaten out in life-measures. Now that he has once more set "forth to pursue the mighty day" we must ask the dear brother, the kind helper, the wise mentor to lend us his words that we may use them to measure our loss and to interpret his own life.

SAVING FAITH.

Great Spirit of renewing Truth!
Come shining through our darkened eyes,
And make the tides of light roll in,
To cleanse from error and from sin:
Destroy the Refuges of Lies.

If any falsehood of the Past
Round us has thrown its iron chain,
Burn through and melt each fettering link,
Ere slaves of Prejudice we sink:
Give us to Freedom once again.

Faith in the present may we have!
Faith that God lives and works to-day!
Faith that all righteousness prevails,
That Revelation never fails
In souls that work and pray.

O Future, thou art held in trust!
To build for thee a glowing way
Our hearts are pledged: no Past can bind,
No Age's Promise is behind,—
Set forth, pursue the mighty day!

NO NONSENSE ABOUT HER.

Kate Field's suggestion of the establishment of labor bureaus to bring the laborer and the work together, is worthy of more serious consideration than has been accorded to it thus far. Indeed it seems to me to be the one really practical suggestion, which has been made in the late discussion as to what to do with the unemployed. I have long cherished such a plan myself, for the relief of the housekeepers of the country places, who find it impossible to get the servants they so much need. Knowing the number of poor women and homeless girls who are in need of the homes and wages these needy housekeepers offer, I have been extremely anxious to have some society organized whose aim it should be to bring the two together. In spite of the expectation that I shall be accused of "damnable iteration" I refer to it again.

It is exactly in the line of Miss Field's proposed movement, and would become a part of it. That there is work enough in the country to give every idle hand employment seems a probability at least. The wages might not be high, but work, at even low wages, is the desideratum now. The workers will have to go to the country, where they are needed, and cannot longer herd in the great cities; but that is the one most desirable thing to be accomplished. But at present the idlers do not know where the work is, and the seekers after help do not know just where to get what they need. If we had these labor bureaus, both parties would be helped. There is scarcely a country place in the land now that does not need one or more dressmakers. Hundreds could be located where they would have constant work and fair prices. This is true also of nurses for the sick, of good laundresses, and of women who can do cleaning, paper-hanging, and such other work as women in the country so much need.

The call for servants is, of course, the most pressing, but among farmers the demand is not so great in winter. Kansas has adopted Miss Field's suggestion and established a State employment agency, in connection with the labor department. It

is much to be hoped that other States will follow her example, and that the movement will become general.

Mr. Depew says: "If some philanthropist would concentrate his capital upon a labor bureau whose purpose should be to find employment, it could perform incalculable service."

Perhaps some lover of his kind, in the coming Congress, will present a bill, similar to the one upon this subject introduced by Senator Blair in the Senate in 1888, and see to it that it is not buried in committee as that one was.

In the meantime, let every one interested in the problem of the unemployed constitute himself a society of one, to assist in finding work for the workers. It is the only true and living charity. H. T. G.

Men and Things

MR. ALEXANDER JOHNSTON, in one of his discourses on methods of work in the Organized Charities, laid down the principle that to help wisely the needy, assistance "must be adequate" to the needs; that to help insufficiently so that distress soon lays hold again of the unfortunate tends to produce the pauper spirit. In the line of adequate help we note the paper of Robert Treat Paine on "Emergency Loans" read at a recent Conference of Charities. This Loan organization has for its object "the breaking down of the business of the money sharks." It is conducted on business principles, not as a charity, and has proved a boon to those for whom it is intended. We see in this movement an appreciation of the truth enunciated by Mr. Johnston, and we believe it to be a wise step towards helping at critical periods to save the unfortunate but worthy from loss of self-respect and, finally, from the pauperism that results from continuous discouragement.

FROM THE WOMAN'S JOURNAL we learn that Western Australia is likely soon to follow New Zealand in granting full suffrage to women. A recent effort to secure a favorable vote by the Legislature came within one man's vote of being successful. In South Australia, also, the chances are good that women will soon be given the franchise.

AMONG the most beautiful charities of New York is an estate of about 184 acres ten miles north of the city, left by the late Robert B. Minturn as the seat of a number of buildings crowded out of the city itself. Several of them have recently been completed and are to be dedicated this week. The main object in view in erecting the buildings has been to provide homes, instruction and worship for the boys and girls gathered from the slums of the city by various organizations, such as the "Sheltering Arms," "Children's Fold," etc. Special attention will be given to industrial training.

—Exchange.

Contributed and Selected

WHERE GOD ABIDES.

The doors are open one and all,
And sweet the anthem's sacred call,
Where God abides.

No priestly cant or time-worn creed
Usurps the place of kindly deed,
Where God abides.

Each day of all the gladsome year
Alike hath power to draw us near
Where God abides.

And ever in the human heart
The living springs of goodness start,
Where God abides.

KATE KELSEY.

DR. MARTINEAU'S OXFORD ADDRESS.

[The following address needs a few words of explanation. Some weeks ago an event happened in England of great importance to the liberal religious thought of that country. The Unitarian Theological School was removed from Manchester to Oxford, and taken, as it were, into the college family of that ancient university. What an advance that removal marks we can realize when we recall the fact that only a score of years ago no Unitarian student was allowed to attend any of the colleges of that university: and that half a century ago, when Edward Everett had been invited there to receive the degree of D. C. L. and it became known to "the clerical rabble" that he was a Unitarian minister, such an uproar arose "as to stop the proceedings."

Therefore the advent of the Unitarian school was rightly regarded as epoch-marking if not epoch-making, and was celebrated by feasts and addresses. One of the addresses was by Dr. Martineau, and in his most magnificent vein, though it was apparently quite unpremeditated. The Warden of Merton, as the representative of the University, had welcomed the new school, but had declared that its avowed object—"the scientific and fearless search after truth" in theology—marked no new departure at Oxford; that the same freedom of research had existed there in the Middle Ages; and "that, at the present moment, there is as much freedom of theological opinion among Anglican Professors of Divinity, in both our Universities, as there could well be in any Non-confirmist communion;" and that a knowledge of "Biblical criticism" would be dangerous for the young.

When Dr. Martineau was called upon to reply to this welcoming speech he turned upon the complaisant Warden and, in the grand style he is such a master of, swept away the sophistries by the splendid flood of his eloquence, as the resistless waves of a rising tide sweep away the toy structures of sand on the shore.

And the Address seems to us to have a work to do in this country also, even in our own denomination, where too many of us are still building our little forts of sand on the shore of the mighty ocean of truth and are unwilling to see them swept away by any rising flood, however divine it may be.]

We have hitherto believed that Manchester College stood alone in its inheritance of absolute freedom from test-restrictions in its theological teaching and learning. But the accomplished Warden of Merton rather takes the shine out of this pretension by telling us that we claim no liberty of theological discussion which was not habitually exercised in the mediæval schools, without hindrance from ecclesiastical authority. I am not, like the Warden, deeply versed in the scholastic philosophy, and am ready to believe whatever he tells me. Thomas Aquinas, I know, can state the *pros* and *cons* of theological questions fairly and with lucid brevity, always, however, giving verdict for the Church at last. And, if I remember right, Abelard found it not very safe to venture on a more audacious course. It is indeed unquestionable that, then as well as now, intellects exceptionally active might with impunity reopen problems already closed by Church decree. The point of importance is, "Was this an asserted and acknowledged right? or was it only an unpunished license? and, if exercised by a priest, was it consistent with the obligations which he had voluntarily assumed?" Quote it, if you will, as an example of indulgence towards culprits whom it is more prudent not to touch; but not of unconditional loyalty to the spirit of truth in preference to the behests of men. If in this respect Manchester College is not unique in this country, I should rejoice to hear of the Theological School equally uncommitted to any bespoken results of research. From the third century onward the ecclesiastical spirit has been straining after fixity of doctrine. During the same period the providential order in Christian nations has been one of intellectual and spiritual growth. It is self-evident that the two cannot work harmoniously together. Fix your theology, and you crystallize your universe. Leave your universe free to expand within your thought, and it will soon dwarf your defined theology. If you are bound to a confession, you are paralyzed as a scholar. When the tension between the stationary and the motory forces becomes intolerable, a convulsive crisis, as at the Reformation, ensues and readjusts their relation, always by some theological surrender which unexpectedly releases a fresh religious power. So obvious is this that even Protestant Orthodoxy and Catholic Infallibility at last fall in love with the idea of Progress in history of Faith, and claim for themselves that they are carried onward in the very process of standing still. It is worth while to see what this means. You remember perhaps the story of Robinson and the English Puritan exiles in Holland, on the eve of their departure for new homes and free worship in America. They were Independents, rigorous in their Genevan theology; and their tears flowed more freely because they were part-

ing from the beloved pastor who had trained them in it; for Robinson was too old to share their enterprise. Kneeling on the beach, he called them to prayer; and in his closing blessing encouraged them to look for ever clearer vision of divine things: for sure he was that "there was yet more and more light to break forth from God's word." What could this mean, coming from one who believed in the plenary inspiration of the Scriptures from the first word to the last? Did he refer merely to the future correction by scholars of mistaken readings and translations? No; he was intent on reaching, not more exactly what the writers said and meant, but more fully what was the thought of God hid behind their literal meaning. In his view. "Inspired" words were assumed to carry more than their obvious significance. If that seemed to be trivial, it symbolized the great; if material, it veiled the spiritual; if historical, it was a prophetic hint. Swedenborg is well known to have worked out this doctrine of a double sense in the language of Holy Writ: but in truth it has never been absent from the interpreters, or even the writers, of the books received as sacred. It has spoiled the whole history of Biblical exposition, turning the scriptures into an occult cipher-writing, speaking only to those whom the spirit furnishes with the secret key. Under the influence of this preconception, that besides the literal and textual sense there was the symbolical, and within the symbolical there was the spiritual, Robinson might well expect an indefinite delivery of truth within truth, as the interior caskets were opened. But now that interpretation is complete when the immediate thought which dictated the words is found, we must treat all else as put into the text by the reader's fancy, instead of drawn out of it by revelation of the Spirit of God. Increments to Theology from this source are arbitrary and illusory, and stand in no secure relation to the progress of the world. That the Catholic Church itself is not insensible to the charm of the idea of Progress is evident from its "Theory of Development," so attractively presented in the late Cardinal Newman's exposition of it. The perpetuity of the Church, he insists, does not imply that it can only stand still. On the contrary, it has been always on the move, and has provisions that may ever keep it so: nor has our own generation passed without increasing its body of doctrine. It is undeniable, as a fact, that the conditions of Catholic orthodoxy have enlarged their range as the ages advanced. The reason is obvious. The very act of pronouncing authoritatively on a single article of a creed, and shaping it into words, either abstract like "Person" and "Substance," or figurative like "Father" and "Son," necessarily starts a number of dependent ambiguities

which must subsequently come up for discrimination and choice. From the Sonship of Christ, for instance, what endless questions arose, and occupied the Church for centuries ere they were set at rest. "Incarnation," the "Two Natures," the "Monophysite," "Monothelite," and "Sabellian" problems came up in turn for judgment and definition, after which the favored doctrine was added to the Divine code, and the alternatives were dismissed and visited with anathema. But what is the worth of this sort of "Development"? Precisely that, when logically conducted, of the assumed premise out of which it is drawn; and where this is a dictum unsecured, all that is consequential on it is precarious, with risks increasing at every link. Traveling on this line, you are as likely to become incumbered by a monstrous excrescence of falsehood as to clear your way into the simple relations of truth. Thus it was with the Ptolemaic astronomy, starting from the geocentric assumption that the heavenly bodies really move as to us they seem to move. It was possible to draw a scheme of orderly motion, like the figures of a dance, in which the more conspicuous phenomena would have an intelligible place. But, one by one, minuter changes were observed for which there was no room without heaping epicycles upon cycles and stringing loops upon circles, till the complexity baffled the resources of every calculus. In spite of infinite ingenuity the science went further and further into the dark, till, on the suggestion and trial of the heliocentric position, the crowd of jostling phenomena filed off into symmetrical order and explained their own periodicities. Precisely similar in their origin from a false assumption were the Church complications to the Ptolemaic bewilderments; and if not also in their issue, it is only because the heavens can take care of themselves, and there is no astronomical Pope to excommunicate their inconvenient anomalies and blot them out from the Cosmos. These spurious "Developments" from unsecured premises are not what we mean by the progressive growth of human thought, in religion as in all else. Mere deduction from what you now think will never open to you fresh fields of thought, divine or human. Only by larger knowledge of facts, natural or spiritual, and careful generalization from them of the true rules of their happening, do we come into right relations with the world in which we live. And as that world is also the scene of the divine existence and the manifestation of the divine action, it is vain to imagine that while its aspects change before our thought, theology can remain unaffected in its form and dimensions. In recognition of this concurrent variation of theology and general knowledge, Manchester College commends to the

teachers and the taught an unconditioned quest of sacred truth. Is there then, you may perhaps ask, nothing permanent in the contents of religious faith? Yes, of religious faith, even though you should pass from church to church, and your assent should shift from creed to creed. For the abiding element is to be found, not in the intellect's theoretical conception of things divine, but in the order, depth, and power of the moral and spiritual affections, and in the adoring and loving sense of an infinite personal relation in which they place us. All the time that the understanding may be on the move in its escape from imperfections, the responsible and aspiring soul may forever kneel before the eternally Perfect. The reverential conscience, the trustful love, the self-devoting will, may abide the same through all theological research; and be ready to take possession of whatever universe and whatever history that research may lay open to them as the temple of their worship and epic of the Divine Life. Be the scale small or great of the scene thus filled with God, the Religion which so consecrates it is the same, and makes a fellowship of heart for the child, the peasant, and the philosopher. This it is that carries faithful minds unharmed through changes which frighten people helplessly resting on crumbling authorities. What "destructive criticism," they say, "is this! What is to become of the Sabbath if the six days' Creation is given up? And of the Fall of Man, if we listen to Darwin? And of the Redemption, if we lose the Fall"? Not only is it true that criticism destroys these things as facts; but that, unless it did so, we should be still in the stage of Accadian civilization; should image the universe to ourselves as a two-storied world divided by a crystal palace roof studded with electric lamps and an arc-light or two over the portals of the day and night; its ceiling supplied with water-tanks and turn-cocks to irrigate the flower beds and fill the fish-ponds below! Of this lower plane we should be thinking as the scene of an abortive experiment of a new creature; who, though said to be in the image of God, proved to be so great a simpleton as to break down at the first temptation, and so become the progenitor of a foredoomed race peopling a ruined world; which, at the end of the ages, had to be bought off at a frightful cost of suffering to the Holiest of all. If criticism is "destructive" of this picture, does it not spread before us a more sublime? If it dwarfs the Mosaic chronology, does it not unfold a record that has neither Alpha nor Omega? If it does away with the flat sea and rooted earth "that cannot be moved," does it not roll them into a globe and fling it spinning and circling on a track from which it never swerves? If it melts away the crystal roof,

think whither it is that it lets the stars retire! Suppose what we now know of our abode and our environment to open suddenly upon a devout worshiper looking out on the little Hebrew universe. Nay, let it be Jesus of Nazareth himself, when he had gone up into the mountain to remain all night in prayer to God: and if then had been revealed to him all that comes to us from the vault of stars above him, and the dip of the horizon below; if the moon had told him her wondrous tale, and the light of Orion and Pleiades had reported its length of way and what infinitudes it left behind; if, in short, between the second and third he had found himself transported from the built firmament of Genesis to the open universe of Newton and of Herschel; do you think that he would have knelt no more? that he would have shut up his spoken or silent prayer, because there was no longer anything adorable? Would he not rather have been lifted into a devotion too rapturous for speech? And so it ever is with all our warranted "negations." We discard the relatively mean and low to escape into the great and glorious; we leave the rudiments to fall away, that we may press on towards perfection. We exchange a God with a "throne" and a "foot-stool," a "right-hand seat" and a left, for the Living Presence of a Universal Mind, looking into our eyes in all that is beautiful, and communing with us in all that is right. One thing more I would point out as a necessary inference from the fundamental principle of "Free Teaching and Free Learning." If we approve of this principle, we must take it with all its risks. If the alumnus, in the conscientious exercise of his freedom, carries from the classroom theological convictions at variance from those of his teachers, he will be only following the call of duty should he enter the service of a Church less catholic than ours. Nothing can be more absurd than, under the motto of an open theology, to expect all your students to arrive at the same implied, though unnamed, conclusions. Hence it follows that if the College is intended to train ministers for a particular denomination, that denomination must hold the same impartial attitude toward doctrine as the College assumes, by neither name nor act committing itself, in its corporate capacity, to a particular theological school. The noble principle, reasserted in every announcement issued from Manchester College, is exposed to the imputation of insincerity by every word or deed put forth in forgetfulness of this relation between Church and College.

A Pitiabie Sight

It is to see an infant suffering from the lack of proper food. It is entirely unnecessary, as a reliable food can always be obtained; we refer to the Gail Borden Eagle Brand Condensed Milk. The most successful and nourishing infant food.

Do NOT miss our PREMIUM LIST and CLUB LIST on next to last page.

"NOW IS THE APPOINTED HOUR."

Sometimes we ask why the heart must lie
 In the ashes of love burned low,
 With no power to turn in the book of life
 The leaf that is blotted so.
 Sometimes we mourn the years that are gone
 And weep for the hopes that have fled.
 Sometimes we long for friendships past
 And bitterly mourn the dead.
 Yet never a year so rich as this year,
 Nor a day with such hopes as this one;
 There was never a time of such infinite worth
 Amid all that is past and gone.

SOPHIE GIBB.

The orthodox interpretation of Christianity drags religion down from the high plane of the universal to the limitations of a sect, and then one sect, as Romanist or Protestant, excludes the other and in this way is made powerless the religious faith and hope of man. O, it would make life larger and better to feel that this is a world of friends and not of enemies, that the millions are looking for the good. In the outworking of world and racial problems, injustices and hardships may befall the individual, but the compensations are sure in the sometime of the future. History never forgets. Heaven always rewards. Aye, goodness is its own reward. In the blessed consciousness of trying to do right the soul loses its burdens in the great work and joy of trying to lift and carry a whole world of souls to the higher life. O, it should be ours, ours who stand for the religion of humanity, to stand for the great our side of God and man; and forgetting the dividing and weakening lines that have separated us in the past, we should be one in the noble endeavor to welcome the ungathered millions to a home for all souls, a church as broad as the needs of man, as wide as the love of God and with its doors out to the infinite beyond.

H. W. Thomas, D. D.

RIDING AND HITCHING.—One mode of transportation among the poor whites of Southern West Virginia is known as "riding and hitching." It is resorted to when two travelers find themselves with only one horse and they are going too far to ride "double." In "riding and hitching" one traveler takes the horse and goes a mile or more, while the other foots it behind. The equestrian naturally makes faster speed than the walker. So, after he has ridden his share, he dismounts and hitches his steed to a tree by the roadside and pushes on afoot. In time the other walker comes to the hitched animal, mounts him, rides on until he has overtaken the first rider and got some distance in front, when the operation is repeated. Thus each rides alternately, and the horse gets a breathing spell.

—New York Sun.

The Study Table**GOLDWIN SMITH'S OUTLINE OF OUR HISTORY.***

To see ourselves as others see us is proverbially a good thing for us. To see our national selves as Mr. Goldwin Smith sees us is to see ourselves with very friendly eyes, hardly less so than those of Mr. Bryce, with whose "American Commonwealth" this history naturally suggests comparisons. In their structures the two books are entirely different, as different as an "Anatomy and Physiology" from a biography. Mr. Bryce's is a much more important book than this, involving much greater labor in its preparation and containing much more useful matter, both for the English and the American reader. Mr. Smith's book is a remarkable piece of condensation. He has seized on the important things at every stage with happy intuition, and has not cumbered himself with indifferent and irrelevant matter. Here and there the stress of condensation brings things that were far apart too near together. The author's general knowledge of his subject is complete, while occasionally there are little slips, some of which an American schoolboy might easily have corrected,—as where the Charter Oak is transplanted from Hartford, Conn., to Providence, R. I.,—and the proof-reading is characterized by the usual English carelessness in this particular. The style of the book is Goldwin Smith's, and therefore it is clear and strong, sometimes a little too rhetorical, especially for a book which has been recommended for the use of schools and colleges. The worst example is on pp. 73, 74, where more woes are pronounced than Jesus leveled at the Scribes and Pharisees, all leading up to a reprobation of Samuel Adams, which is one of the most doubtful of the many personal estimates which enliven and enrich the course of the eventful history. In this particular and in his general attitude toward the separation of the colonies from the mother country Mr. Smith reminds us of the politician who was "for the law but agin its enforcement." He is for separation, and does not think it came too soon; but he is against Samuel Adams and Patrick Henry and the others who did most to bring about the separation. He would have had it brought about with mutual amenities—an impossible thing. Canada has waited for her turn one hundred and seventeen years, and a perfectly amicable separation, which Mr. Smith so much desires, is as far off as ever.

The title of the book is too large for its contents. He should have made 1607-1871 his including dates, instead of 1492-1871, for he makes

* THE UNITED STATES. AN OUTLINE OF POLITICAL HISTORY. 1492-1871. By Goldwin Smith, D. C. L. New York: Macmillan & Son.

short work of the period from 1492 to 1607, disposing of it in two pages. The accounts of the different colonial settlements are very admirable in their indications of the various strains of character that entered into them. New England readers will relish his narration much more than Southerners, for he is very strongly if not unduly impressed with the superiority of the New England settlements to all the rest, and with their formative influence upon the subsequent developments. On page 36 there is a sentence which seems to have somehow got loose from its proper moorings a century on before: "Presently Unitarianism raised its head and in time possessed itself of the government of the University." This is written of the close of the seventeenth century! From the allusion to the "House of the Seven Gables," on the next page, it is evident that Mr. Smith has never read the book.

In the chapter on the revolution the estimate of Washington is as generous as the most patriotic of his countrymen could ask; though, perhaps, exception might be taken to the statement that he "never won a battle." The date of Burgoyne's surrender is given as 1779 instead of 1777—one of many marginal dates that suggest ill-made figures in the MS. of the book and no serious revision of the proof. The treatment of Andre's death is of a piece with the sentimentalism that has given him a monument in Westminster Abbey. It is treated abstractly—as if Arnold's treason had nothing to do with it. Mr. Smith is nothing if not anti-Gallican, and he seldom touches the relations of France to the conflict without cerebral excitement. This is most evident in his treatment of the effect of our revolution upon France (pp. 115, 116). The last chapter of Arthur Young's "Travels in France" is the best comment on his extravagances. See also Buckle's chapter, "Proximate Causes of the French Revolution."

In dealing with the period of constitutional construction Mr. Smith's view of Hamilton reflects the Federalist bias of the writers in the "American Statesman" series, while the life of John Adams in that series by Mr. Morse, whose maiden effort was a eulogy of Hamilton in two volumes, does not appear to have been consulted. If it had been we might have had some hearty reprobation of Hamilton's treatment of Adams in 1796, and of his private manipulation of Adams's Cabinet, as well as of his fatuity, that did more than all other influences to make the wreck of the Federalists in 1800 as disgraceful as it was ruinous. Of much more importance is the exaggerated estimate of Hamilton's part in the framing of the Constitution of 1787. The outcome was very far from representing his ideal, which involved a Senate for life on a property basis and a President legisla-

tively chosen for a period of good behavior,—a scheme which could never have been forced upon the States, or only to bring on another revolution. The exaggeration of Hamilton's part entails the depreciation of Madison's, which in the convention was of much more importance. The estimate of Jefferson is depreciatory in the main, but with the liberal allowance that if Hamilton "divined Europe," as Talleyrand declared, Jefferson divined America, reading the secret and imposing the law of its political future,—a much more important matter.

Mr. Smith's fourth and fifth chapters—"Democracy and Slavery," "Rupture and Reconstruction"—are his best. The account of slavery at the beginning of the fifth chapter bids fair to be a classic characterization of the foolish wickedness which it describes. In its details it is not so full as Mr. Rhodes's recent history, but it is written in a more effective manner. Both have drawn largely on Frederick Law Olmsted's "Cotton Kingdom," which is as serviceable a memoir for the historians of the pro-slavery rebellion as Arthur Young's "Travels in France" for the historians of the French Revolution. The characterizations of Clay, Webster and Calhoun, and later that of Lincoln, are most admirable. That of Webster is free from the idealizing taint of many recent writers. That of Lincoln is as lofty in its praise as Lowell's verse in the Commemoration Ode. But it has not the "wholeness of texture" which Matthew Arnold loved. To say that in 1860 he was "available as a rail-splitter," and say nothing of his contest with Douglas and the impression made by his Cooper Institute speech, is a rhetorical absurdity. To speak of him as being "like his father, without habits of settled industry," is equally absurd. But still more absurd is the remark that everybody read "Uncle Tom's Cabin" "with a feeling of its unreality." It was as real as life and death to the majority of its readers; more real than the "Key to Uncle Tom's Cabin," which gave the corresponding facts.

In general the relation of slavery to the war is admirably wrought out. So, too, the relation of Garrison and the Abolitionists to the conflict, an easier task because Mr. Smith had already written a brief biography of Garrison marked by a rare appreciation. "In 1861," he says, "came the catastrophe," and then goes on to describe the events of 1860. The date is, of course, mistaken. And was Jefferson Davis "a man after the Southern heart?" It turned out that he was not, in course of time. He elicited no general admiration. He has no such place in the affections of the South as Lincoln has in the affections of the North. But these are little matters, and in general the proportion of our blame and praise has not fairly represented our feeling for the book which Mr.

Smith has written. Its merits are many and commanding and its faults are few and slight. It will do good on both sides of the water. That it challenges some traditional opinions is not a defect. It rebukes our arrogance. It summons us to better things. Let us hope that the author's purpose to write another volume on our later politics will soon be carried out. As he reads the papers this morning (November 8) he will find that in their bearings on the fortunes of Maynard, a corrupt judge, and Boody, a corrupt mayor, they seem to show that we have a fund of moral perception and righteous indignation vested in our democracy which can be drawn upon in great emergencies for almost any amount.

J. W. C.

HANDBOOK OF ENGLISH CATHEDRALS.

By Mrs. Schuyler Van Rensselaer. Illustrated by Joseph Pennell. Also with plates and diagrams. New York: The Century Company. 1893. Crown, 8vo. \$1.50.

It was a happy thought to make a handbook out of Mrs. Van Rensselaer's twelve articles originally contributed to the *Century Magazine*. Published by the Century Company and printed by De Vinne it goes without saying that the book is a pleasure for the eye and hand. The articles have undergone a second revision. Since first writing them the author has been the round of the great French cathedrals, so that she is now able to speak with more comparative judgment of those on English soil. She does not admire these too much. Mr. Moore may have shown conclusively that the French Gothic is the only logical system, but logic does not give the measure of beauty in architecture. If the "fretted vault" of the French cathedrals is more impressive than the lower vaulting of the English, "the long-drawn aisle" of the latter is more impressive than the shorter aisle of the former, and the dominance of their transept towers is much more impressive than the weak stiletto spires which correspond in buildings across the Channel. The setting of the English cathedrals in their closes of rich sward and noble trees is another count in their favor.

Mrs. Van Rensselaer has chosen her twelve cathedrals wisely. That her choice was made with the approval of the late Prof. Freeman is sufficient proof of this, though her choice does not include Exeter. She should have been allowed to make her dozen articles a baker's dozen, and then Exeter would have come in. Those who have seen the Early English front of Ripon and the choir of Carlisle, with the most beautiful "east window of divine surprise" that the decorated period produced, will miss those things, of course, but in general the best is here. The writer is extremely modest. She does not pretend to write for architects, but for the average tourist,

and for such her book will prove more serviceable than the hand-books of Murray, splendid as those are, besides being ten times as compact. As the cathedrals are set in their closes so she has set them in the wealth of their historical associations, thus adding vastly to the interest of her book. It will be a capital book for those who have been the round, and will for many a year renew their pleasure in the century-growing piles. Mr. Pennell's pictures, so numerous and so beautiful, will do much to make the recollection more vivid and "the lost pulse of feeling stir again."

J. W. C.

CHINESE NIGHTS' ENTERTAINMENT.

Forty Stories, told by Almond-eyed Folk, Actors in the Romance of The Strayed Arrow. By Adele M. Fielde. Illustrated by Chinese Artists. New York and London: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, 8vo, pp. 194.

This is a work to delight the heart of the ethnologist as well as of the child, and the publishers have given it a setting worthy of themselves and of both classes of their constituency. The twenty-five illustrations enable us to study Chinese art, while the forty stories which are strung on the thread story of the Strayed Arrow somewhat as those of the thousand and one nights are upon the tale of the cruelly-determined Sultan and his clever sister-in-law, offer to the student of men and manners a quantity of material remarkably rich in proportion to its bulk.

Those who have observed the publications of Putnam's Sons at all closely for several years back realize, though perhaps the American public as a whole does not, that this firm has been engaged in something more than the effort to run a paying business,—it has in a quiet way been carrying on an educational work of no mean value. Apparently taking as a motto the worthy maxim, "The noblest study of mankind is man," Putnam's Sons have given especial attention to educational work along the lines of social science; and although the value of some of their efforts in this direction has inhered rather in the nature of the subject than in the manner of its execution, we believe nevertheless that the American public owes to them a considerable debt of gratitude for their moderate success in cultivating the popular taste in the direction of economics, history, folk-lore and the like.

We should be glad to comment at length upon the excellence of the book under review,—upon the vigor and suggestiveness of certain of the illustrations; upon the charm of the author's simple, direct and remarkably concise style; upon the large, clear type, appropriate cover, and general attractiveness of the press-work. But space forbids, and we can only advise our readers to get the book for themselves; it will make an

admirable holiday book, being full of interest for young and old, and we regard it as a real contribution to that broad humanity which comes from a wide outlook upon life and, more specifically, from a degree of intimacy with the every-day life of a people whose culture is different from our own. F. W. S.

EL NUEVO MUNDO. A poem by Louis James Block. Chicago: Chas. H. Kerr & Co. Cloth, 12mo, pp. 95. \$1.00.

As was to be expected, the Columbian year has inspired many literary efforts poetic as well as—we were going to say—prosy; and, depending as so many of them do on that factitious circumstance, but few will really live, though they all stand a chance of being resurrected a hundred years hence. Prof. Block's poem is largely conceived, beginning at the beginning and dipping into the future, and some of it is so very good that the reader feels almost a sense of personal wrong that some of it is so very bad. Its worst fault may be illustrated by the following words and phrases taken from a single stanza: "Waters . . . tumulted," "reinless wars," "The world a vast impendence," "half lamplessly," "noisy foam," "potenced nothingness,"—wording which suggests the undergraduate effort at poetical translation.

The obscurity is so great at times that when one compasses the meaning of a stanza he exults as when he solves a mathematical problem, but however popular the puzzler's column may be it should be restricted to the column. To present the historic setting of the achievement of Columbus is a lofty undertaking, and this conscientious effort will doubtless meet with its large reward; but if, according to the famous epigram, a play must have "wit enough to keep it sweet," then good poetry must give light enough to read it by. G. B. P.

THE BOOK OF JOB. Critical Edition of the Hebrew Text, with notes. By C. Siegfried, Professor in the University of Jena. English Translation of the Notes by R. E. Bruennow, Professor in the University of Heidelberg. Baltimore: The Johns Hopkins Press. Leatherette, 4to, pp. 52. \$1.00.

This is the first installment of the new critical edition of the books of the Old Testament, printed in Hebrew and edited by Prof. Paul Haupt, Ph. D. The whole edition when complete will represent the ripest scholarship in Europe and America. The typography is of the highest order, and, owing to a gift of \$5,000.00 placed at the disposal of the editor, he is enabled to make the price of the separate parts so low as to bring them within the reach of all students and critics, who will await anxiously the future installments. The printing is done in Leipzig and is in colors; thus, parallel compositions are printed

in blue, correcting interpolations conforming the speeches of Job to the orthodox doctrine of retribution are printed in red, while polemical interpolations are printed in green. By this arrangement even those who are not Hebrew scholars will find the book helpful. G. B. P.

DICCON THE BOLD: A STORY OF THE DAYS OF COLUMBUS. By John Russell Coryell. Illustrated. New York and London: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, 12mo, pp. 279. \$1.25.

This is a delightful story for boys, and its freshness and vigor have a charm for older readers. The brave, honest, simple-hearted English lad who loves adventure and the sailor's life, and regards it as the happiness of his life that he has the good fortune to accompany the great Admiral on his memorable trip, wins our sympathy despite the fact that his love of fighting would hardly be becoming in a nineteenth century hero. It must be confessed that he is always extricated from his numerous difficulties just in the nick of time in a manner not altogether lifelike; but after all it may be questioned whether a person with the sunny disposition of Diccon would not be sure to find life a success in whatever condition he might be placed. F. W. S.

THE RUSSIAN REFUGEE. By Henry R. Wilson. Chicago: Chas. H. Kerr & Co. Paper, 8vo, pp. 610. 50 cents.

This is a novel displaying a love of nature and of natural methods of education. It is well set and passably interesting; but it is a trifle too didactic, is far too long, and contains too many alleged characters that are psychologically untrue or are mere types. F. W. S.

THE MAGAZINES.

THE FORUM, under its present management, has been rapidly forging ahead until now it has a position of which it can well be proud. In its peculiar field, as ministering to the serious study of social problems, we regard it as the best of our American magazines. Its tone is serious, candid, and critical,—as far removed from sensationalism and extravagance as it is from unprogressive conservatism. Its latest forward step is the reduction of its price from 50 to 25 cents a number, a reduction from \$5.00 to \$3.00 per annum. It is now within the reach of a larger number of readers, and we trust that its prosperity will correspond to its merits. The December number is a strong one, including papers on "Child-Study—the Basis of Exact Education," by President G. Stanley Hall, of Clark University; "Israel Among the Nations," by W. E. H. Leakey; "The Beginning of Man, and the Age of the Race," by Prof. Brinton; "Need Not of 'More Money,' but of Better Exchange," by

Mr. T. G. Shearman; "A Plan for an Automatic, Business-Like Tariff," by Hon. W. J. Coombs; "A Plea to Free the Schools from Politics," by Dr. Rice; "The Most Popular Novels in America," by Hamilton W. Mabie; and papers by Mrs. Alice Freeman Palmer, Franklin H. Head, Woodrow Wilson, A. Augustus Healey, Wm. D. Foulke, and Frederic Harrison,—a notable list of names; but what is far more to the point, a number of these are eminently practical, serious studies of present problems.

WALTER BLACKBURN HARTE, whose series of essays on literary and social matters, "In a Corner at Dodsley's," was for the past two years a regular monthly feature of the *New England Magazine*, is to begin a new series of papers in *Worthington's Magazine*, of Hartford, Conn., under the caption of "In a Library Corner." The first essay, on "The Mystery of Style," will be published in the December *Worthington's*.

THE NEWEST BOOKS.

All books sent to UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of UNITY will receive further notice. Any book mentioned, except foreign ones, may be obtained by our readers from Unity Publishing Co., 175 Dearborn street, Chicago, by forwarding price named below.

RUSSIA AND TURKEY IN THE NINETEENTH CENTURY. By Elizabeth Wormeley Latimer. Chicago: A. C. McClurg & Co. Cloth, 8vo, pp. 414. \$2.50.

GARRICK'S PUPIL. By Augustin Filon. Translated by J. V. Prichard. Illustrated. Chicago: A. C. McClurg & Co. Cloth, 18mo, pp. 217. \$1.00.

ELSIE: A CHRISTMAS STORY. From the Norwegian of Alexander L. Kjelland by Miles Menander Dawson. Chicago: Chas. H. Kerr & Co., 1894. Paper boards, cloth back, 16mo, pp. 109. 50 cents.

MONEY FOUND. By Thomas E. Hill. Revised edition, with a glossary of financial terms and general information relating to finance. Chicago: Chas. H. Kerr & Co., 1894. Cloth, 12mo, pp. 121. 75 cents. Full Russia, \$1.00.

THE SON OF A PROPHET. By George Anson Jackson. Boston and New York: Houghton, Mifflin & Co. Cloth, 12mo, pp. 394. \$1.25.

THE DAYSPRING FROM ON HIGH. Selections arranged by Emma Forbes Cary. Boston and New York: Houghton, Mifflin & Co. Cloth, 18mo, pp. 280. \$1.00.

THE WITNESS TO IMMORTALITY in Literature, Philosophy and Life. By George A. Gordon. Boston and New York: Houghton, Mifflin & Co. Cloth, 12mo, pp. 310. \$1.50.

DISCOURSES. By Edward H. Hall. Boston: George H. Ellis. Cloth, gilt top, 8vo, pp. 244. \$1.50.

THE OUTER AND INNER WORLD and Other Sermons. Being the Essex Hall Pulpit for 1893. London: Philip Green. Cloth, 12mo, pp. 138. 1s. 6d.

RELIGION AND MODERN THOUGHT and Other Essays. London: Philip Green. Cloth, 12mo, pp. 207. 2s. 6d.

MARY. By Mrs. Molesworth. Illustrated by Leslie Brooke. New York and London: Macmillan & Co. Chicago: A. C. McClurg & Co. Cloth, 12mo, pp. 204. \$1.00.

THE LIGHT PRINCESS and Other Fairy Tales. By George MacDonald. New York and London: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, 8vo, pp. 305. \$1.75.

SUN-DIAL WISDOM. A Calendar for 1894. San Francisco: Publishing Committee of the Channing Auxiliary.

MORE THAN KIN. A Book of Kindness. By James Vila Blake. Chicago: Charles H. Kerr & Co. Cloth, 18mo, pp. 334. \$1.50. Half cloth, \$1.

A STRING OF AMBER BEADS. By Martha Everts Holden ("Amber"). Chicago: Charles H. Kerr & Co. 1894. Cloth, 12mo, pp. 139. \$1. Paper, 50 cents.

FOR LIFE AND LOVE. A Story of the Rio Grande. By Richard Henry Savage. New York and Chicago: F. Tennyson Neely. Paper, 12mo, pp. 448; 50 cents.

Church-Door Pulpit

THE DIVINITY OF MAN.

A Lecture by Swami Vivekananda.

REPORTED FOR UNITY.

Swami Vivekananda, of Bombay, a Hindu monk, is a man of handsome presence. In speaking his voice goes in regular, rather monotonous waves of sound, now up, now down. He wears a long orange toga or gown, belted at the waist with red girdle, dark-red pantaloons and boots, and a lemon-colored turban covers his black hair. In the street an additional turban and a fashionable American black cloth ulster or surtout varies the Oriental costume.

Dr. Thomas, in introducing him to the audience, said: "The speaker of the evening comes from a land of ancient scholarship, in whose philosophy are found the roots of the philosophy of England, Germany, France, and all Europe, whose religion is the most ancient in the world, whose bible antedates the Hebrew Bible—and he speaks to us in our own language."

Swami Vivekananda then spoke as follows:

"As we look about us we see two sides of life, external, internal; matter, external form, and the internal life of thought. If we look only at the external we are crushed, man is only an atom, and almost not that, in the universe; but in the world of thought he seems more powerful. In the heavens are stars, suns and worlds one thousand—one hundred thousand times bigger than the earth, and as the firmament contains the stars, so the eternal contains all. Take the law of gravitation. A stone falls,—two, three stones fall,—and Galileo says, he sees the law of gravitation. Thus after we see many phenomena, we reduce them to unity. This is human reasoning, finding unity, reducing the many phenomena to laws.

"The external and internal phenomena have always engaged the attention of thinking men. Can the external and internal be reduced to unity?

"There are three schools: the Dualist, the Materialist and the Idealist. We pass over the Dualist: he gives up in despair. The Materialist says there is only the external, the other is the outcome of the former. You must believe in matter. The Idealist says there is only thought, mind, there is no matter. To the Hindu both are partially true, partially wrong. Can matter and mind be reduced to unity? The Materialist says mind does not exist.

"Is this table an existing something? Is it independent of the whole universe? Soon we see there is both independent and relative existence. In the matter of heat and cold you cannot think of one

without the other, you cannot separate them: without comparison the idea cannot come.

"There is this story in the Sanscrit: A prince was asked, 'What is the most wonderful thing in the world?' 'It is this, that men and women die and the rest think that they will never die, but will live on forever and ever.' Why is it when we see all men die about us, why do we not think that we shall die? It is because we shall not die, and we act upon that. If we were mortal all action would cease, man would not look to the future, man would never work. When he works it is because he knows he will not die. In and through this lies the great secret of the universe.

"The universe is relative, but there is something absolute, something that never dies, and this is the motive power of all our actions. Whether we see the stars or not, they are there. We must not take relative things for absolute. We see the stars against the sky, and because there is a background we are able to see the stars; so because there is a background of absolute and independent existence, we are able to see the things that are dependent and relative.

"In the internal, spiritual world man believes he will not die. If the body is myself it will die, for the body changes every moment; it is only a current of matter. What right have I to call it the same? Every seventh year every particle is changed. We see there is sameness and change. But there is something for background; absolute existence is the background of mind and body; the Eternal Being is at the back of every existence; that Being we call God, and the mind, soul. The animal kingdom differs from the vegetable, and the vegetable from the mineral. The dog and the elephant are made of clay; both are clay; as clay they are one; as beings there is a sense in which they are one. There are related beings, and beings are various.

"In the moral world, unselfishness is the basis of all morality. We give up the individual, the little circle of diluted selves, and march toward the universal. The underlying basis of all religions is the regaining the absolute and unconditional nature of the soul. If the soul is relative, it is bound, degraded. Everything that changes dies. Immortality, unconditionality, the Infinite—are one and the same. There cannot be two Infinities. If there were, they would condition each other.

"The Infinite is like the ocean. All bring water from the ocean. All religions come with their different cups to this ocean for water. So the different religions are different stages of growth, and they take in the Infinite, according to their purity of heart.

"Religion is not the outcome of the weakness of the human heart; it

is the outcome of strength, it is the effort of the soul to regain its nature. A wise man was asked, 'What is the most important thing for man to do?' 'Be friendly to human beings, be kind and helpful to those in distress.' 'Is that all?' 'No; be happy.' 'Is that all?' 'No; see only what virtues men have, never see their faults.' 'Is that all?' 'No: believe in men as you believe in your own brother.' 'Is that all?' 'No: this it is. See yourself in another shape. Not your brother, but your own form multiplied,—you, in another shape.'

"Religion is the manifestation of the divine nature. How can man change? Can the leopard change his skin? Whence can the sinner get a supply of virtue? He is a diamond: when the dust is washed off, the divine nature becomes manifest. Develop a man on a low, brutal plane and there is the murderer; develop him on a higher plane and we have a saint. The doctrine of original purity was proclaimed before the doctrine of original sin.

"There is this story of the lion: As a lioness came upon a flock of sheep, a cub lion was born, and the lioness died. The lion grew up with the sheep, ate grass, bleated, and when the sheep fled the big lion fled with them. He was a big lion, but he did not give up the sheep nature. A lion came upon the flock and found this full-grown lion, which fled from him with the sheep; but he waited, caught the sheep-lion, held him down, and told him he was a real lion! He bleated a reply. Then he took him to a lake and showed him his image, the image of a lion, in the lake. He roared: the sheep-lion roared; he found he was a lion, not a sheep. So man is not a sinner, but God's son—this is what the Hindu religion teaches. From the Vedas we have a legend. There were two eagles on a tree; the one below ate fruits, bitter and sweet, and was miserable. The one on the top was full and perfect, and wanted nothing below its own nature. It was a majestic eagle, with no fear or misery. The one below felt he could be like the one above, and as he came nearest the reality of his own existence, he became like him.

"Whatever may have covered it up, the soul is unconditioned, immortal, it has only to know its own nature and that will make it free. Do not expect to make men better by criticism, but by giving them higher ideas. Criticism makes men worse. Praise men; place higher planes before them and they will come up to them. You know how difficult it is to cut a log against the grain. Man must come up. Religion is the manifestation of the Divinity existing in man—and we can help the process of this manifestation. This is not the idle dream of philosophers. Thousands and thousands of the thinking people of India have been built up on this idea.

"It is told that Alexander the Great, conversing with a monk, was so pleased with him that he asked the monk to come with him. The monk refused. 'Do you know I can kill you?' The monk replied: 'You cannot kill me. I am immortal—you can only kill the body.' Alexander said: 'Had I not been Alexander the Great, I would be this monk.'"

"At Benares I knew a good and wise monk. He seldom spoke, but wrote his answers to the questions of the people. The English Government was hanging Hindus and monks, because it declared them to be mutinous in disguise. The English authorities ordered this monk whipped till the blood spouted out from his body. They cut him with knives and poured lime-juice in the wounds, but he declared: 'All is divine. Ye are gods, still ye are gods—I am a soul, what can kill me?'"

"In the Vedas, a prophetess, when her disciples ask about God, tells them: 'You are immortal. You are really He. When you realize this, then will all doubt cease, all fear will vanish, imperfection will go forever; for the soul becomes divine by realizing the divine.' Paul said: 'In Him we live and move and have our being.' Why are ye afraid? Fear not; thou art a spirit. Sorrow not, for thou art a spirit. Death cannot come; thou art a spirit, thou art He! Thou art He!"

Correspondence

A QUESTION.

EDITOR UNITY: In the recent issue of a widely circulated journal of your city, the editor, in referring to the fact that a new railroad was to be built in Palestine, among other things, said: "It has been something to contemplate that the land where 1,900 years ago the seeds of a new civilization were planted has lain in the shadow of centuries unmarked by the iron heel of progress."

Is this a truthful statement? We think not. That eminent father of the church, St. Augustine, said: "What is called the Christian religion has existed among the ancients, and was not absent from the beginning of the human race until Christ came in the flesh, from which time the true religion which existed began to be called Christian."

Another eminent theologian declared the soul to be an older authority than prophecy and its voice "the gift of God from the beginning."

The idea that the expression, "Fatherhood of God," is only about 1,800 years old is another mistake. The Egyptian King, Rameses in a perilous position, thus appealed to the Deity:

"I invoke thee, O my father; I am in the midst of throngs of unknown people, and alone before thee; no one is beside me. My bowmen

and my horsemen have abandoned me," etc.

This prayer to God the Father is in the oldest literature of the human race, and was uttered before the Jewish lawgiver gave his code to his people—more than 3,400 years ago.

Northwestern, O.

J. H. S.

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Author of "Jesus Brought Back," "Problems in American Society," Etc.

Multitudes of people to-day, both outside and inside the churches, are aware that the New Criticism, arisen in our age, has revealed a New Bible; and what they want to know, and in the simplest, most straightforward way, is this: What changes in our attitude toward the Bible are involved; and what new and wiser uses of it are made possible and necessary by these discoveries? Mr. Crooker's present work succinctly answers this query.

CONTENTS.

Introduction: *The New Bible: I. Errors in the Bible; II. What the Bible Claims for Itself; III. The Bible as Authority; Appendix; Contradictions in the Gospels.*

Mr. Crooker has brought to his work much original thought, a thorough knowledge of his subject, considerable analytical skill, a fair degree of logic, and almost a mastery of the art of presentation.—*Brooklyn Standard-Union.*

He has been very successful, and his book is one especially to be recommended to those who have lost their faith in the old Bible of tradition and dogma, and need to be shown the substantial worth of what criticism leaves unharmed of literary value and spiritual quickening.—*The New World.*

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The "idea" in this remarkable book may be best briefly stated by combining a saying of Keshub Chunder Sen, the Brahmo leader, with a sentence or two from the author's Introduction: "Was not Jesus Christ an Asiatic? He and his disciples were Asiatics, and all the agencies primarily employed for the propagation of the gospel were Asiatic. In fact, Christianity was founded and developed by Asiatics in Asia. . . . Yet the Christ that has been brought to us in India is an Englishman, with English manners and customs about him and with the temper and spirit of an Englishman in him. Hence it is that the Hindu people shrink back. . . . Go to the rising sun in the East, not to the setting sun in the West, if you wish to see Christ in the plenitude of his glory and in the fullness and freshness of the primitive dispensation. In England and Europe we find apostolical Christianity almost gone; there we find the life of Christ formulated into lifeless forms and antiquated symbols. . . . Look at this picture and that: this is the Christ of the East, and that of the West. When we speak of the Western Christ, we speak of the incarnation of theology, formalism, ethical and physical force. When we speak of an Eastern Christ, we speak of the incarnation of unbounded love and grace."

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The existence of this book is a phenomenon; more than a curiosity; and rich as a new, fresh and very suggestive study of the character and person of Christ.—*Christian Union.*

It is a stroke of genius. It contains a whole philosophy of Christianity. Jesus was an Oriental. He is only to be rightly interpreted by the Oriental mind. This fascinating book comes as a revelation of essential Christianity.—*The Critic.*

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The Home

Helps to High Living.

SUN.—The travail of the soul is the evidence of its possibilities.

MON.—Only what we work for do we value.

TUES.—That which abides is the impersonal.

WED.—He is a Savior who brings back our faith in goodness.

THURS.—Keep faith with thy fairest Ideal unto the Perfect Day.

FRI.—"Overcome evil with good" in thyself as in the world.

SAT.—Let thy spirit burn with a steady light. Thou canst not know when another shall catch the sacred fire from thee.

—Trinities and Sanctities.

SONGS FOR THE AGED.

"Oh! Grandma, I wish you wouldn't ask me to play and sing for you. I'm all out of practice," said the fifteen-year-old granddaughter with an airy toss of her head.

"Thee can surely sing 'Home, Sweet Home,'"—and there was a wistful look upon the Quakeress' face as though her heart was hungry for music.

"I really can't stop. It's time I was going to the King's Daughters' meeting now. Here comes Gladys; good-by, Grandma."

"Good-by, child; thee must learn to be a good daughter, but thee need not go to the chapel to find the work the King has given thee to do; there's plenty within the home if thee had but the eyes to see." The granddaughter was away down the street ere Grandma had finished—indeed she seemed to be talking more to herself than the child, and she was unconscious of the plain little girl behind the drapery, who was always seeing some little act of kindness to do.

"Grandma," said the childish voice from the broad window-seat, "Sister says I'm not old enough to join her circle, but can't I be your King's Daughter and do the things sister hasn't time for? I can sing 'Home, Sweet Home,' for you. I'd like to."

The child crept close to the aged knee and rested her tiny arm upon the folds of the soft drab dress, and in a sweet, childish voice sang song after song which she had heard from the thin, aged lips.

"Can't I sing to you every day when sister is out? She laughs at me and calls my singing old-fashioned, but you like it, don't you, Grandma? When I grow up and learn to play on the piano, I will learn some of the good old tunes you like so much, just for you."

Away went the child to her play, little knowing the sunshine she had left in the grandmother's heart. The joy of those three words, "just for

you," thrilled her so that for the time the elder child's heedless, careless refusal to sing was forgotten.

The young child was, indeed, the sunbeam in the home; and all unconsciously was acting the part of a King's Daughter, by her continual sweet disposition, her thoughtfulness of others, and her simple, childlike, loving heart, better than the elder sister, who went weekly to her meeting, but lacked the true spirit needed.

Why should we so heedlessly pass by the little home pleasures—leave the song unsung to search for work outside? None will prize it more than the home circle. To Grandma a song—a hymn—sung in her younger days, is dearer than any studied opera or ballad.

Why not sing to her? She cannot leave the home fireside, and you have a thousand chances to make her life happier. Be ever mindful of her comfort. Sing to her, if you have any voice to sing for *any one*, the songs she loves best. When you are with her, be as childlike and simple as the little one who has just left her knee—the sweet songster whose one desire was to please Grandma.

Then you will come into the true relation to become a King's Daughter, but not until then.

SARAH M. BAILEY.

A PRETTY INCIDENT.

A newsboy took the Sixth avenue elevated railroad cars at Park place, New York, at noon on Thanksgiving Day, and sliding into one of the cross-seats fell asleep. At Grand street two young women got on and took seats opposite to the lad. His feet were bare and his hat had fallen off. Presently one young girl leaned over and placed her muff under the little fellow's dirty cheek. An old gentleman smiled at the act, and, without saying anything, held out a quarter with a nod toward the boy. The girl hesitated a moment and then reached for it. The next man as silently offered a dime, a woman across the aisle held out some pennies, and, before she knew it, the girl, with flaming cheeks, had taken money from every passenger in that end of the car. She quietly slipped the amount into the sleeping lad's pocket, removed her muff gently from under his head without rousing him, and got off at Twenty-third street, including all the passengers in a pretty little inclination of the head that seemed full of thanks.

—Our Dumb Animals.

DRUDGERY may occupy the hands, only noble service goes from the heart. Service given to family, to friends, is given also to mankind. Every good deed widens into its surroundings, as watery circles widen into the sea, each motion penetrating to unseen limits.—*Mary Bartol, in Christian Register.*

PROSPERITY gains friends, and adversity tries them.

TO A SEEKER FOR RELIGIOUS FREEDOM.

AN ACROSTIC.

Delightful is the beauty of a soul
Emancipated and forever free;
Living in light and moving to a goal
Immortal as the sun that leadeth thee
Along the duteous path of destiny.

June hath not fairer flowers than bloom
Among the thorns that hedge thy joyous way;

Nor autumn richer fruits for winter's gloom,

Entrancing all who see the ripening day.

Never hath God endowed a man with mind

Except for exercise, and not to bind
(Like fetters on the fool who cannot think)

Slaves, held forever on the brink
Of morbid fear; since the great Teacher said,

Not fear but hope I bring: by love my lambs are led.

OLIVER M. BABCOCK.

A BOY'S PHILOSOPHY.

During one of our recent heavy storms, three-year-old Dorothy and her brother Richard, six years old, were at play. One unusually heavy gust of wind and rain striking the window, Dorothy, much frightened, ran to mother for protection. Richard walked up to her and said, "You mustn't be afraid, Dorothy, the storm can't hurt you." Then, after a moment, during which there probably came to Richard's mind the stories of disaster and destruction wrought by storms which he had heard, he added, "Anyway it can't hurt your soul!"

J. L. W.

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The Sunday School

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BY REV. W. W. FENN.

LESSON XV.

JESUS ON TRIAL.

John xviii. 12-xix. 16.

*One faith against a whole earth's unbelief,
One soul against the flesh of all mankind.*
—Lowell.

Picture: *Ecce Homo*, by Rembrandt (1607-1669).

The place is the palace of Herod the Great, on the west of the temple and connected with it by a viaduct, which was occupied by the Roman governor on his visit to Jerusalem. The time is Friday morning after the scourging of Jesus and just before the final giving of sentence. About the shoulders of Jesus is the purple robe given him in derision by the soldiers, and upon his head is the crown of thorns. The presence of a great crowd is shown, not merely by the sea of faces in front, but also by the gesticulations of the man who occupies an elevated position near the archway, and is evidently reporting the proceedings to a multitude that can neither see nor be seen. "The crowd are not even looking at Jesus, for Rembrandt well knew that such a multitude, in this state of violent excitement, would be incapable of fixing their attention upon anything. One face alone has apparently caught the suspicion that this is no common culprit. It is a hard-featured soldier near him who is wrapped in thought. These are the real Jews, and this is the real Pilate—vacillating, bending in indecision, with his expressive outstretched, self-excusing hands and false, temporizing face,—who has no chance before them. It is not so much the clutch on his robe by one, or the glaring eye and furious open mouth of another, or the old Jew hoary in wickedness, who threatens him with the fury of the multitude; but it is the dreadful earnest face, upturned and riveted on his, of the figure kneeling before him—it is the tightly compressed lips of that man who could not entreat more persistently for his own life than he is pleading for the death of the prisoner. Rembrandt has given to this figure the dignity, because the power of a malignant delusion; horribly fine." (*Life of our Lord in Art*, by Jameson, ii. p. 95.)

By whom was Jesus tried?—According to the accounts Jesus was tried before the Jewish courts, before Herod of Galilee, and also before Pilate, the Roman governor.

The story of the trial of Jesus varies so much in the different records that a detailed statement is necessary.

(a) Before Annas. This hearing is mentioned only by John (xviii. 12-23). Annas had been high priest (6-15 A. D.), and, although no longer in office, was a man of great prominence.

Caiaphas, the actual high priest, was his son-in-law. The account in John, however, is very puzzling: in verse 24 we must read "sent" as in the Revised Version, not "had sent" as in the Authorized Version; therefore the preceding narrative can relate only to an examination before Annas, who is called erroneously the high priest. John has only an allusion to Caiaphas, knows nothing of any meeting of the Sanhedrin, or indeed of any Jewish judicial tribunal, and alone among our sources makes mention of Roman soldiers at the arrest of Jesus. It may be true that Jesus was examined by Annas, but the account of that examination, given in John, cannot be authentic.

(b) A nocturnal meeting of the Sanhedrin at the house of Caiaphas (Matt. xxvi. 57-63; Mark xiv. 53-65). This was not a merely preliminary hearing, as it is often represented, but Matthew and Mark would clearly have us believe that it was a regular, decisive meeting of the Sanhedrin. Yet everything is against this view: (1) The place of meeting—that the chief court of Israel held this session not in its regular place of meeting ("upon the temple mount itself, on the western side of the inclosing wall"—Schuerer), but in the high priest's house, is quite incredible. (2) The time. It was contrary to the Jewish custom that the court should be held by night, and least of all would a session be held in the night during the early part of which the Passover was celebrated. (3) The forms of proceeding are un-Jewish. The traditional forms observed in capital cases are wonderfully scrupulous in favor of the prisoner: reasons for acquittal were to be heard before those for conviction, after speaking in favor of the accused no one was allowed to speak against him, although the converse was permissible. The student disciples were allowed to speak for, but never against, the defendant. A sentence of acquittal could be given on the same day with the trial, but one of condemnation could not be pronounced until the next day. Great care was exercised also in polling the court, that its younger members might not be influenced by the decisions of those who were older, etc. (Schuerer, i. ii. p. 194). Not one of these forms was observed in the trial of Jesus as related by Matthew and Mark, nor can it be said that in hate the Sanhedrin deliberately set aside its established usages. The probabilities are altogether against such a supposition, and we are forced to conclude that these reports of a formal meeting of the Sanhedrin are unhistorical.

(c) A morning meeting of the Sanhedrin (Matt. xxvii. 1; Mark xv. 1; Luke xxii. 66-71). Matthew and Mark merely mention the fact that in the morning a second meeting of the Sanhedrin was held. Luke, however, knows only of this session, but most of the objections already presented in (b) are valid against his narrative also.

Singularly, the story of the Fourth Gospel commends itself here as superior to that in the Synoptists. There are, of course, unauthentic details due to the author's, or editor's, exalted conception of Jesus: in Gethsemane, there is no human agony, the traitor's kiss is omitted; the company sent to arrest him are overawed by the majesty of his person and fall to the ground before him—yet here, as else-

where, the Fourth Gospel seems to show signs of a perfectly historical tradition which has been worked over and put into form by another hand. There is a good deal of evidence to support the belief that in our Fourth Gospel we have a genuine Johannine tradition, which has been freely dealt with by a disciple of the apostle. It seems quite unlikely that there was a formal meeting of the Sanhedrin, and John is probably right in describing only an informal examination before a few chief men of the Sadducean party. Moreover John is probably right in introducing Roman soldiers at the time of the arrest. In the early years of the church, when its peace depended upon Rome, the tendency was to shift the blame for the death of Jesus from the Romans to the Jews. But we are compelled to believe that there can have been no formal action taken against him by the Jewish court. The truth probably is that a few of the leaders among the Sadducees, having no faith in Messianic ideas at all, angry at Jesus because of his conduct in the temple on "Palm Sunday," apprehensive of a popular Messianic outbreak at the Passover time, and desirous of gaining favor with Pilate, co-operated with the Romans in causing the arrest and death of Jesus. The so-called Jewish trials were nothing more than informal examinations conducted probably by Annas, Caiaphas and a few others. With this explanation of the alleged Jewish trials we may pass rapidly over the others.

(d) The first trial before Pilate (Luke xxiii. 1-7). This hearing was cut short by the mention of Herod's name, and Luke relates that Pilate, partly to rid himself of the responsibility for condemning a man in whom he found no fault, and partly to make friends with Herod, sent Jesus immediately to the tetrarch who had put to death John the Baptist.

(e) Trial before Herod. Luke alone knows of this trial (*cf.* Acts x. 27), and it seems to be only an attempt to implicate the Jews more deeply in responsibility for the death of Jesus.

(f) The second trial before Pilate. If we reject the Herod trial we may study the trial before Pilate as a whole. There are two points wherein all our authorities agree.

(1) Pilate did not wish to put Jesus to death (Matt. xxvii. 23; Mark xv. 10, 14; Luke xxiii. 4, 14, 22; John xviii. 38, xix. 4, 6, 12; Acts iii. 13). This is not incredible on the face of it, for when Pilate actually saw Jesus, who had probably been represented to him as a dangerous insurgent, he must have recognized at once that this was no mad stirrer-up of insurrections, and, therefore, his Roman instinct for justice would naturally lead him to discharge a simple, inoffensive man. Yet the accounts of his reluctance are certainly exaggerated; the story of his wife's warning dream and of his washing his hands that the responsibility might be transferred symbolically from himself to the Jews, can hardly be deemed historical. It is not likely, either, that he hoped by bringing Jesus before the people after his scourging to arouse pity for him. If Jesus was led forth at all it was probably intended as an insult to the Jew—Behold your king!

Pilate was a hard, cruel man, and it was only his love of justice that prompted his wish to release Jesus,

but the outcries of the mob and their threats (John xix. 12) were too much for him and he yielded. In face of the accounts in the Synoptists that Jesus was silent before Pilate, answering only "Thou sayest" to his formal questions, we must reject the long and impressive interviews in John. Pilate was not awed by his prisoner; he saw in him only a quiet, harmless man.

(2) Pilate gave the Jews their choice between Barabbas and Jesus (Matt. xxvii. 15-26; Matt. xv. 6-15; Luke xxiii. 18-25; John xviii. 38-40; Acts iii. 24). It is not probable that any great number of people accompanied Jesus to the judgment seat of Pilate, but while the trial was going on in the open air, a crowd appeared (Mark xv. 8), asking that the usual custom of the feast be observed and a prisoner be released. Thinking to find an easy way out of his perplexity, Pilate proposed to set the "King of the Jews" at liberty, but the people knew comparatively little about Jesus, and there was a prisoner upon whom their hearts were set—Barabbas, whom they honored as a patriot (Mark xv. 7). Therefore Pilate's purpose was thwarted.

What was the charge against Jesus?—That he declared himself the Christ.

Matthew (xxvi. 60, 61) and Mark (xiv. 56-59) relate that Jesus was accused of threatening predictions concerning the destruction of the temple, but the latter adds that in this particular the testimonies did not agree. According to all the Synoptists, however, the decisive question was, Art thou the Christ, the Son of God? and it was Jesus' affirmative answer, coupled with a prophecy of his future glory, which settled his fate so far as his Jewish examiners were concerned. Those who deny that Jesus believed himself the Messiah, deny consistently the accuracy of this report; but from the view adopted in these lessons it stands unimpeached. Before Pilate the same charge is urged,—that he professed himself the Christ, the King of the Jews. We have seen that he had spoken and acted as the Christ, that his arrest was brought about by the co-operation of a few leaders among the Sadducees with the Romans on account of this claim, and therefore it is entirely natural that this should have been the charge on which he was condemned. If he had been a popular hero like Barabbas, ready to take the sword, he might have had a popular following which would have made his arrest and execution dangerous, but he was comparatively unknown in Jerusalem (Matt. xxi. 10), and therefore the people were little interested in his fate. He was condemned to death.

Questions.

The Picture.—Does the face of Pilate exhibit the traits of his character as we know them? Do you like the face of Jesus in the picture? How has Rembrandt conveyed the impression of a great multitude? What is the scene of the picture? The time?

The Trial of Jesus.—What are the reasons for not believing that he was given a formal trial before the Sanhedrin? How was his arrest brought about? Recount the trials mentioned in the Gospels. What was the trial before Annas and Caiaphas? What are the two certain facts about the

trial before Pilate? Why did Pilate wish to release Jesus? Why did the people prefer Barabbas to Jesus?

The Charge Against Jesus.—On what ground would the Sadducees object to Jesus as the Messiah? The Pharisees? What would be the attitude of the Romans toward one who avowed himself the Christ? Did Jesus really believe himself to be the Messiah, and if so, how did he understand the term?

Last and Most Important Question of All.—Is it just to say that the Jews as a people were directly responsible for the death of Jesus? Was there an indirect responsibility?

SUNDAY-SCHOOL ITEMS.

Mr. Albert Scheible has been elected Treasurer of the Western Sunday-School Society.

Rev. Joseph H. Cooke has consented to prepare the lessons in the fifth year of the six years' course—The Growth of Christianity.

A letter from the Unitarian headquarters, San Francisco, says of Mr. Gould's new book: "These 'Beginnings' are taking very well here; many—the writer included—consider them the best thing that has come out in the line of Sunday-school work for a long time."

A new edition of "Services and Songs for Sunday Schools," by J. Vila Blake, is just published. If any orders for this book have not been filled, will friends kindly notify us. For some time past we have been missing letters sent to this office. Hence this request.

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AMBER BEADS.—Every one who reads the Chicago dailies will remember the bright paragraphs on every-day topics signed "Amber." In response to many requests, sixty-four of the best of these have been put into book form by the author. Mr. Lederer, the Chicago *Herald* artist, has designed the cover. There is a pretty edition in paper at 50 cents, and one in cloth at \$1.00.

ELSIE; A Christmas Story.—Kjelland is the acknowledged prince of Norwegian writers of fiction. "Elsie" is his best story, and, strange to say, it has not been previously published in this country in the English language, though there is more than one Norwegian reprint. Mr. Miles M. Dawson has made a most pleasing translation, and the mechanical make-up of the book is unique and dainty. Cloth, 50 cents.

WHERE BROOKS GO SOFTLY, by Chas. Eugene Banks, with frontispiece by T. J. Nicholl, is one of the handsomest gift books of the season. The poems in this volume are simple and sincere, such as appeal to the hearts of the millions. Blue and white velum, gilt top, \$1.50.

THE FAITH THAT MAKES FAITHFUL. This book of popular sermons by William C. Gannett and Jenkin Lloyd Jones has reached its twenty-second thousand, and is still in active demand. A heavy embossed paper cover has been substituted in the 50-cent edition for the less durable bond paper formerly used. **Blessed be Drudgery,** the first sermon in the book, which in various forms has reached a circulation of a hundred thousand, is now offered separately in a handsome edition, silk stitched, with rough white cover, suitable for water color decoration, at 10 cents a copy, or \$1.00 a dozen.

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Notes from the Field

THE TIME-SPIRIT AT WORK.

The announcement which follows is taken from the Ketchum Keystone, of Alturas County, Idaho. Elsewhere in the same paper it appears that Mr. Gillette is to give a course of Sunday evening lectures on the Great Historical Religions of the World, treating them under studies of "Seven Great Religious Teachers." It is perhaps still farther significant of the religious breadth of the locality that these lectures are to be interrupted on the first Sunday of each month, because then services are to be held in "Union Church."

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OBJECT OF THE FREE CHURCH.

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FELLOWSHIP OF THIS SOCIETY.

With no questioning of one's beliefs and unbeliefs, but to sympathy and perfect freedom in the study and pursuit of all duty and truth and love, and to a fellowship of hopes and hands in the doing of good and the building of the soul's beauty, this society calls those who will join in its purpose, and invites all who desire to hear its message.

Place of meeting, at the Unity Club-rooms, on Main street.

FREDERICK K. GILLETTE,
Minister and Lecturer for Winter of '93-4.

Chicago.—A JEWISH COLLEGE SETTLEMENT has been opened within a fortnight at No. 178 Maxwell street, by Messrs. Jacob J. Abt and Jesse Lowenhaupt, as residents, with the co-operation of a number of Jewish collegians and other public-spirited citizens, including Miss Jane Addams and a number of the Hull House workers, and several of the most prominent rabbis of the city, Drs. Hirsch, Moses, and Stoltz; the latter of whom may in a

sense be regarded as the father of the movement, since it was his lectures on "The Chicago Ghetto" subsequently published in *The Reform Advocate*, which led to the enterprise.

Chicago, Ill.—The Liberal Ministers' League will resume their sessions for the winter on the 18th of this month, at the Wellington Hotel, where a private dining-room will be reserved for the accommodation of the members and their guests. Rev. W. W. Fenn of the First Unitarian Church, will read a paper.

Geneva, Ill.—The Unity Club of the Geneva church, under the leadership of its minister, Mrs. Celia P. Woolley, has undertaken work in two sections—Fiction and Social Science, each section meeting fortnightly on alternate weeks. In the department first mentioned Romola and Ivanhoe are discussed, and those who have had the pleasure of using one of Mrs. Woolley's guide books in such work need not be told that the treatment will be full and suggestive. The program for the sociological section deserves the attention of all who are contemplating such work, especially for its introduction. The subjects to be discussed are: What Is Social Science? Primitive Society; Marriage and the Home; The City; Communistic Phases of the Ancient Religions; Man's Ownership of Man—The Feudal System; Man's Equality with Man—The English Constitution; The Church as a Factor in Social Evolution; Puritanism and Democracy; Social Theorists, French,—Rousseau, Fourier, Comte; German Social Theorists,—Marx and Lassalle; English Social Theorists,—John Stuart Mill, Arnold Toynbee, Herbert Spencer; Modern Theories,—Single Tax, Nationalism, Anarchism; Social Science and Modern Industrial Problems.

Ann Arbor, Mich.—The Unitarian church at this place has a full program. From the 22d of October to the middle of December, Mr. Sunderland preaches morning and evening, and in addition to the Sunday school, Ladies' Union, King's Daughters, Unity Club (which is the entertainment branch of the church, providing a course of miscellaneous lectures, musical entertainments and socials), and Library and Reading Room, it is proposed to establish a Young Men's Guild, to be composed of the liberal young men of the university and city, the purpose of which shall be the promotion of practical religious and philanthropic work. One of the most interesting features of the year's work is Mrs. Sunderland's Bible class, which this year takes up Religious Denomination,—including not alone the best known of the older sects of Europe and America, but also the Salvation Army, and the movements known as Spiritualist, Theosophical, Christian Science, and Ethical Culture.

Janesville, Wis.—In a recent sermon, which has since been published, Mrs. Sophie Gibb spoke as follows of the Parliament and the Fair:

I think my hearers will join in the estimate if I say we have just passed through one of, if not the most marvelous summer in the history of our nation. Perhaps some seasons of the war were more thrilling or intense, but not more decisive as to many deep underlying interests of life. This has been a year of marvelous speech and deed, but of more tremendous and widespread thought. Battles by bullet and sword show many enemies slain, red fields of carnage and triumphant banners; but the battle of ideas is a silent warfare. Though the struggle is great, there remain no fields of blood and tears, but the effect is in tremen-

dous thought-waves that produce silent but sure revolution. The experiences of this summer of 1893 have been of such a nature as to challenge the best effort of brain and heart to account for its scenes, its deeds, assemblies, prophecies, hopes, and aspirations.

We have been obliged to surrender meager estimates of the value and breadth and meaning of life—of the relation of nations and the divided interests of men, and what, perhaps, many favorite notions of religion, of the immense value of one faith over the many. We may well believe that much narrowness of thought has been broadened, and many unworthy ideas rendered, without necessary confession of the same, and that as a whole, the people have more thoroughly organized thought toward progress, and the general betterment of the world. The will of the many, when condensed as a single purpose, or desire, especially if it be high and noble, does tend to sweep evil from its moorings and produce reform.

Arcadia, Wis.—Rev. T. G. Owen has resigned his ministry at Neilsville and returned to his work at this place, much to the joy of the people of Arcadia.

Humboldt, Ia.—The Unity Club of this place sends us a program from which we extract the following statement: "Unity Club, during the season of 1893-94, will study Geology and Social Science. Each evening's program will open with a roll-call and a response with an item of news, or a fact pertaining to either of the branches of the season's work. A geological paper not exceeding twenty minutes in length will be read by some member of the Club. Then will follow, under the leadership of Dr. G. Hardy Clark, a class exercise in the study of Mineralogy, given after the manner of an object lesson, with a specimen in the hand of each member of the class. It is hoped that the papers in Geology will state clearly and briefly the facts concerning the evening's topic and that alone. Opportunities for original thought will more readily be found in the other branch. Geikie's text-book is the work which the leader has most freely used in preparing his outlines in Geology, and it is desirable that each member have access to this or some equally good work on the subject. In Social Science there will be given at each meeting a paper not exceeding fifteen minutes in length, which will serve as an introduction to the half-hour discussion which will follow, and in which all are invited to participate. The entertainment section will interfere in no way with the regular work of the Club. All are cordially invited to work with us, and it is hoped that those accepting invitation will attend regularly."

From the program it appears that both subjects are to be discussed at the same time and place,—a somewhat unusual procedure: and we are interested to learn how it will work.

Philadelphia, Pa.—An interesting report comes to us of the "Evening Home and Library Association," Unitarian Chapel, located at Chestnut and Aspen streets, which at an annual expenditures of about \$2,000 is carrying out a number of helpful works for the young people of the vicinity, including a manual training school, a library, a night school, in which individual instruction is given to a few of the older boys and young men who are unusually deficient in knowledge of one or all the common English branches, a coffee room, a cooking school and a stamp savings bank. The Hugh Bellas fund of \$5,000 forms the basis of this work; for the rest voluntary subscriptions are relied upon.

Bedford, Mass.—We have received a handsome program of the service of installation by which Rev. Oliver Jay Fairfield was inducted into the First Parish of Bedford. Rev. Charles F. Dole preached the sermon, Rev. Grindall Reynolds gave the charge to the minister, Rev. Francis B. Hornbrooke that to the people, Rev. B. R. Bulkeley gave the right hand of fellowship, Mr. Wm. H. Baldwin, President of the Young Men's Christian Union, of Boston, gave an address to the young, and other parts were taken by Rev. Carlton A. Staples, Rev. Edwin Smith, and Rev. James Sallaway; Mr. Arthur C. Buttrick, of Boston, sang Schloesser's "He That Keepeth Israel."

THE COMMITTEE ON FELLOWSHIP OF
THE NATIONAL CONFERENCE OF
UNITARIAN AND OTHER CHRISTIAN
CHURCHES.

Mr. C. D. Chunn, a graduate of the Yale Theological School, having sustained a thorough examination covering all points bearing upon his qualifications for the work of the Unitarian ministry; and having satisfied the Committee on Fellowship that he is in all respects worthy of their approval, is hereby commended to the fellowship of our ministers and the confidence of our churches.

W. L. CHAFFIN, Chairman.

D. W. MOREHOUSE, Secretary.

New York, Nov. 21, 1893.

Mr. Thomas E. Will, a graduate of Harvard College, having sustained a thorough examination covering all points bearing upon his qualifications for the work of the Unitarian ministry; and having satisfied the Committee on Fellowship that he is in all respects worthy of their approval, is hereby commended to the fellowship of our ministers and the confidence of our churches.

W. L. CHAFFIN, Chairman.

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New York, Nov. 21, 1893.

Mrs. E. M. Hickok, having sustained a thorough examination covering all points bearing upon her qualifications for the work of the Unitarian ministry; and having satisfied the Committee on Fellowship that she is in all respects worthy of their approval, is hereby commended to the fellowship of our ministers and the confidence of our churches.

W. L. CHAFFIN, Chairman.

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New York, Nov. 21, 1893.

F. H. James, recently of the Baptist Church, having sustained a thorough examination covering all points bearing upon his qualifications for the work of the Unitarian ministry; and having satisfied the Committee on Fellowship that he is in all respects worthy of their approval, is hereby commended to the fellowship of our ministers and the confidence of our churches.

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A. J. CANFIELD. M. M. MANGASARIAN.
WILLIAM C. GANNETT. SIDNEY H. MORSE.
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